Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

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HISTORY OF UNITARIANISM.

[Continued from page 173.]

In Poland.

The intolerant spirit displayed by the Reformers, both in Germany and Switzerland, towards those who went beyond themselves in the freedom of their inquiries, and avowed or embraced sentiments in any respect different from their own, especially in relation to the orthodox doctrine of the Trinity, rendered necessary for all persons who came under this description, and were unwilling to conceal or abandon their principles, to seek a safer asylum in some other country. The state of Poland at this period, the freedom of its constitution, and the tolerant spirit of the reigning sovereign, Sigismund, the Second, who had permitted the open profession in his dominions of the Reformed religion of the schools both of Wittemberg and Geneva, naturally directed their view to that quarter. Among the persons who first emigrated into Poland on account of their religious opinions, a considerable number appears to have consisted of anabaptists, or of those to whom this designation was applied. Many of them were men of education and learning, of sound principles and unimpeachable moral characters. It is to one of these that the introduction of Unitarianism into Poland is to be ascribed.

Modrevius.

In the year 1546, a native of Holland, who was by the name of Spiritus, but who is supposed on good grounds to have been Adam Pastor, already noticed above, settled at Cracow. Being one day in the library of John Tressius, a person of high celebrity in that city, distinguished for his literary acquirements, who had invited him to meet some of the most eminent men of the place, he took down by accident a book wherein were observed prayers addressed to the Father, the Son, and the Holy Spirit. He immediately exclaimed,—"What! have you then three Gods?" The conversation to which this question led made a deep impression on the minds of all the party, but especially on that of Andrew Fricius Modrevius, the king's secretary, who shortly afterwards, in consequence of prosecuting his inquiries upon the subject, abandoned the doctrine of the Trinity, and appeared as the open advocate of Unitarianism in a work which he published under the title of *Sylvæ*. This proved an important event to the new settlers, and greatly contributed to the spread and establishment of their opinions.

In Italy.

About the time when Spiritus first appeared in Poland, a circumstance occurred in Italy which it will be proper to notice in this place, as it conduced in an eminent degree to the future progress of the Unitarian cause in the former country. While Luther and Melancthon in Germany, and Zwingius, Calvin, and their associates in Switzerland, were prosecuting the work of Reformation, the public attention was drawn by their labors and writings to the corruptions of the Church of Rome, in some of the Italian states, and more particularly in that of Venice. Several persons distinguished for their rank and learning formed themselves into a society at Vicenza, a small town in this district, for the purpose of discussing with freedom the principles of the popular creed, and promoting the study of the Scriptures. In the prosecution of their inquiries they renounced the doctrine of the Trinity; and they are reported to have held that there is but one most high God, who created all things by his mighty word, and preserves them by his will and good providence; and that his only begotten Son, Jesus Christ, was as to his nature a man, but not merely a man, having been conceived of the Holy Spirit by the Virgin Mary.

The place of meeting, and the opinions of this society, having come to the knowledge of the officers of the Inquisition, their deliberations were suddenly interrupted. Three of the members were seized, of whom one (James de Chiar) died in prison, and two (Julius Trevisanus and Francis de Rugo) were put to death at Venice; the rest were obliged to seek their safety in flight. In the number of those who escaped are commonly named Lælius Socinus, Niccola Paruta, Valentine Gentilis, Darius Socinus, Francis Niger, and John Paul Alciatus, and also, though it should seem erroneously, Bernard Ochin. Paruta, Gentilis, Darius Socinus, and Alciatus, settled in Moravia, but Lælius Socinus fixed his residence at Zurich.

Lælius Socinus.

This eminent person was born at Sienna, in Tuscany, in the year 1525, and educated for the profession of the law, in which many individuals of his family had raised themselves to the highest distinction. Having turned his thoughts to theological subjects, and becoming dissatisfied with the established religion, he went to Vicenza, whence, after the dissolution of the society, he proceeded to Switzerland, an exile on account of his sentiments. After his settlement at Zurich he made occasional tours to other countries, especially to those where the principles of the Reformation were admitted and professed. In the year 1551, he made a journey to Poland, which he visited again about 1558. On the former occasion, he became acquainted with Francis Lismanin, a Corsican monk, who at that time resided at Cracow in the capacity of confessor to Bona Sfortia, the queen of Sigismund the First. Lismanin had already been partly gained over by the Polish Reformers; his conversation with Lælius Socinus completed his conversion to the Unitarian sentiments of his instructor, and determined him to quit his habit and withdraw from the communion of the Roman Church. Another very important accession was made to the Unitarian party at this period by the conversion of Gregory Paul, a divine of extensive learning and great talents, who officiated as the minister of a Reformed church in the suburbs of Cracow.

Peter Gonezius.

Thus far the dissemination of Unitarianism in Poland seems to have been effected by means of conversation, or discussions of a more private kind, and by occasional publications from the press. The first person who appears to have stood forward in a public assembly to impugn the doctrine of the Trinity was Peter Gonezius, of Conyza, who, at a synod of the reformed clergy held at Secemmia in 1556, asserted the supremacy of the Father over the Son and Holy Spirit, and contended that the Apostles' Creed ought to be received as the sole rule of faith, denouncing the Nicene and Athanasian Creeds as mere human compositions of no authority. The sensation produced by this discourse on the minds and feelings of the Trinitarian clergy is described as being very great; and the immediate effect of it was an agreement to reconsider the subject at a future meeting, and in the mean time to obtain the opinion of Melancthon on the disputed points.

George Blandrata.

In the year 1558, at a synod held at Pinczow, then the principal seat of the Antitrinitarians, the name of Blandrata occurs as being present. George Blandrata was a native of Piedmont, of the medical profession. Having embraced the sentiments of Servetus, he quitted his native country and went to Poland, where, through the interest of Lismanin, he was appointed physician to the queen, Bona Sfortia. He after this returned to Piedmont, but soon removed his residence to Geneva. Disagreeing here with Calvin, and dreading his resentment and power after the recent fate of Servetus, he went a second time to Poland, in the year 1558, and was appointed one of the elders of the reformed church of Cracow. From Poland he removed to Transylvania, in connexion with which country his name will again occur in the course of this history.

John Valentine Gentilis.

At another synod held at Pinczow in 1563, we find John Valentine Gentilis holding a public disputation on the doctrine of the Trinity, maintaining that the Father alone was God, and that he had created before all worlds, a mighty spirit, who afterwards became incarnate in the human body of Jesus. Gentilis was a native of the south of Italy, and joined himself, as we have seen, to the little society of Vincenza. After quitting Italy he settled in Moravia; but removing to Berne, in Switzerland, he was there arrested, tried for heresy, condemned, and beheaded in 1566.

Up to this period all the synods held in Poland were composed indiscriminately of the members and ministers of all the reformed churches of every communion, Lutheran, Calvinistic, and Antitrinitarian. The consequences of the discordant opinions which were held by the parties forming these assemblies, were, as might be expected, continual disputations, which were frequently conducted with great warmth and violence.

RELIGIOUS INTELLIGENCE.

B. F. U. Association Report.

The following are extracts from the *Third Report* of the British and Foreign Unitarian Association, a more particular allusion to which will be found under the editorial head on our next page.

Book Department.

The Committee have closed with a proposal made to them by the publisher to sell to the Association the whole of the remaining copies of Mr. Belsham's improtant work on the Epistles of Paul, in four volumes 8vo.; and in order to obtain for it more extensive circulation, they have, for the present, offered it to the public at a greatly reduced price.

The publication of Milton's Treatise on the Christian Doctrine having placed his great name in the list of Unitarian writers, your Committee thought they should be performing an acceptable service by rendering parts of this work more accessible to the public. They accordingly printed, in a cheap form, those portions which contained the author's sentiments on the doctrine of the Trinity. Since the last Anniversary, the number of books and tracts added to the stock, by printing and purchases, has been 20,632; and the number distributed by subscribers' allotments, by sale, and by donations, has been 7554.

Your Committee rejoice to observe, that the American press is actively at work in printing Unitarian books. They have made arrangements with a respectable American bookseller, to forward all new works of this class to the Association as soon as they appear; your Committee engaging to send in return to America all new English Unitarian publications. They hope by this means to make from time to time important additions to their catalogue.

During the last year your Committee availed themselves of numerous favorable opportunities for dispersing portions of their book stock, by gratuitous donations to societies and individuals, by whom they were likely to be usefully applied. In this manner about 180*l.* value has been distributed, being much more than any former year.

The late important religious discussions in Ireland having stirred up a spirit of inquiry in that country, your Committee sent two grants of books, one to the north, and the other to the south; the distribution of which was entrusted to persons on whose judgement and discretion your Committee could safely rely.

The attention of your Committee has been directed also to foreign countries; and they have, in furtherance of the views of the foreign Sub-committee, forwarded donations of books to the Unitarian College at Kolosvar, in Transylvania; to the Protestant College of Montauban in France, for the students' library there; to the Rev. P. W. Brouwer, an enlightened and liberal minister at Maaslius, in Holland; and to William Roberts at Madras.

Foreign Department.

Your Committee have great satisfaction in reporting that after many vicissitudes and impediments, the establishment of Unitarian worship in Calcutta appears finally to be accomplished, and under circumstances more encouraging than they had anticipated. Your Committee have received from Mr. Adam copies of the minutes of the proceedings of the Calcutta Committee, which afford encouraging evidence of the zealous attention of its members to the interests of the mission. In consequence of their concurring opinion, that the ground which had been originally purchased for the erection of a Unitarian chapel was inconveniently situated (being removed from the native part of the city,) it had been determined to seek a spot between the two great divisions of Calcutta, Indian and European; and your Committee are happy to report that the Calcutta Committee have cordially approved of, and have already adopted, the recommendation of the Association, both as regards the immediate commencement of English Unitarian worship, and the establishment of Unitarian preaching to the native population. The Essex-street Liturgy and Hymns, which the liberality of one of our friends had forwarded to Calcutta, had been duly received.

Among the objects to which the attention of Mr. Adam has been particularly directed, the Anglo-Hindoo school, founded by Rammohun Roy, is a prominent one. The funds for the support of this important establishment have been principally furnished by this illustrious Brahmin, who, as your Committee believe, is already receiving in the affections of the Indian and Anglo-Indian community, and in the improvement of the native people, the most appropriate reward for his generous exertions. Mr. Adam states that as this school has begun to excite much public attention, he expects that its sphere of influence will be considerably enlarged. It is now divided into two gradations, in the first of which the English and Bengalee languages, reading, writing, and arithmetic, are taught; and in the second, the English language is made the instrument for communicating higher branches of knowledge; such as geography, astronomy, mechanics, &c. The education offered by this establishment is completed in six years. A weekly examination takes place, on Mondays, of the progress made by the scholars; and in the astronomical classes, Mr. Adam informs us that it has been his custom to introduce such religious reflections as grow abundantly out of that sublime science.

The letters which your Committee continue to receive from William Roberts of Madras, still breathe that Christian zeal and love of truth,—that quiet but energetic confidence,—that gratitude to those he deems his benefactors, which have distinguished all his prior communications. He had been engaged in an active controversy with several orthodox missionaries, which he appears to have conducted with great self-possession, prudence and knowledge; and to have given the best evidence of his own convictions, by the judicious and triumphant employment of the weapons of reason and Scripture in defence of his religious views. Your Committee have complied with his request to be furnished with tracts, and especially some copies of the improved version of the New Testament, for the purpose of forwarding them to individuals in the interior of the country who desired to possess them. Having received all the remittances from the Association, he adds that he is relieved from the difficulties which had previously much distressed him; and expresses great delight at the approval which his proceedings have obtained from his friends in England.

It has already been stated in the Report of the Book Department, that in the course of the past year, sundry grants of books have been made for foreign distribution, which your Committee hope will have been instrumental in extending the knowledge and the influence of Unitarian Christianity. They have sent a considerable number of them to Transylvania, for the use of the students in the Kolosvar College, and for the Gymnasia of Keresztur and Torda. The gradual revival of literature in this remote, but to us most interesting part of Europe, will, as your Committee are persuaded, excite renewed interest in those discussions in which the ancestors of the Transylvanian Unitarians bore so distinguished a part. In the *Erdelyi Museum*, which is published in the Magyar language at Kolosvar, the Unitarian professors and pastors appear frequently as contributors, bearing their full proportion of knowledge and activity to the great current of improvement.

Holland has presented symptoms of religious change; and some publications have appeared, in which Christian Unitarianism is boldly avowed. Your Committee have made a grant of books to the Rev. P. W. Brouwer of Maaslius, whose works on the "Doctrine of the Scriptures respecting the Person of Jesus Christ" have excited much attention in the Netherlands.

Your Committee, on the suggestion of the Rev. Samuel Wood, have made a grant of books, value 5*l.*, to the library of the Protestant College at Montauban in France. The communications from Mr. Wood led them to hope that these volumes would be most usefully placed among the many orthodox volumes of that collection. He states, that as far as his observations go, a considerable number of the Protestant pastors in the South of France have abandoned the the Trinitarian creed, and profess Arianism in its different forms. A great number of persons have lately abandoned Catholicism in Lyons and its neighborhood; and the activity of religious discussion cannot but have a marked influence in the propagation of Gospel truth.

Miscellaneous.

Here, too, your Committee deem it right to state that they have been in correspondence with several zealous friends in Ireland where, as is well known, the bigotry of a numerous religious party of Protestant Dissenters has stirred up an unwonted spirit of inquiry, and awakened the Unitarians of that country to a sense of the necessity of more exertion than has yet been made to promote true Christian knowledge. Their correspondents, one and all, press upon your Committee the expediency of a visit to Ireland on the part of some one minister accredited to this mission by your Association. Such a step appears to your Committee to be in the highest degree desirable; but on account of its great importance, they have thought it due to the Annual Meeting to refer the decision of it to their united judgment.

Your Committee recognize with the liveliest pleasure the exertions of the Rev. Dr. Drummond, of Dublin, in the exposition and defence of the Unitarian doctrine; and in order to testify their sympathy with him, to strengthen his hands, and to draw into closer union the Unitarians of Ireland with those of Great Britain, they earnestly recommend that Dr. Drummond should be invited by this meeting to preach the next Anniversary Sermon.

In conclusion, your Committee will only add that with the firmest confidence in the growth and final prevalence of Christian truth, they commend the Association and all its individual members to the protection and blessing of a gracious Providence, under which no one laboreth in vain in the Lord.

MISCELLANY.

The Good Parishioner.

[From Fuller's "Holy State."]

Though near to the church he is not farre from God. Like unto Justus, Acts xviii, 8. One that worshipped God, and his house joyned hard to the synagogue. Otherwise if his distance from the church be great, his diligence is the greater to come thither in season.

He is timely at the beginning of prayer. Yet as Tullie charged some dissolute people for being such sluggards that they never saw the sunne rising or setting, as being always up after the one, and abed before the other; so some negligent people never heare payers begun, or sermon ended: the confession being past before they come, and the blessing not come before they are passed away.

In sermon he sets himself to heare God in the minister. Therefore divesteth he himself of all prejudice; the jaundise in the eyes of the soul presenting colors false unto it. He hearkens very attentively: 'Tis a shame when the church itself is cœmeterium, wherein the living sleep above ground as the dead do beneath.

At every point that concerns himself, he turns down a leaf in his heart; and rejoyceth that God's word hath pierced him, as hoping that whilst his soul smarts it heals. And as it is no manners for him that hath good vension before him, to ask whence it came, but rather fairly to fall to it; so hearing an excellent sermon, he never enquires whence the preacher had it, or whether it was not before in print, but falls aboard to practise it.

He accuseth not his minister of spight for particularizing him. It does not follow that the archer aimed, because the arrow hit. Rather our parishioner reasoneth thus; If my sinne be notorious, how could the minister misse it? if secret how could he hit it without God's direction? But foolish hearers make even the bells of Aarons garments to clink as they think. A guilty conscience is like a whirlpool, drawing in all to itself which otherwise would passe by. One, causelessely disaffected to his minister, complained that he in his last sermon had personally inveighed against him, and accused him thereof to a grave religious gentleman in the parish: truly, said the gentleman, I had thought in his sermon he had meant me, for it touched my heart. This rebated the edge of the other's anger.

He is bountifull in contributing to the repair of God's house. For though he be not of their opinion, who would have the churches under the Gospell conformed to the magnificence of Solomon's Temple (whose porch would serve us for a church) and adorn them so gaudily, that devotion is more distracted then raised, and men's souls rather dazeled, then lightened; yet he conceives it fitting that such sacred places should be handsomly and decently maintained.

He is respectfull to his Minister's widow and posterity for his sake. When the onely daughter of Peter Martyr was, through the riot and prodigality of her husband, brought to extreme poverty, the State of Zurick, out of gratefull remembrance of her Father, supported her with bountifull maintenance. My prayers shall be, that Ministers widows, and children may never stand in need of such relief, and may never want such relief when they stand in need.

Universal Religious Freedom.

The following letter is from Charles Butler, Esq. of Lincoln's Inn, a leading and venerable member of the Roman Catholic communion. We cannot speak of it more fitly, than in the words of the editor of the Christian Pioneer. "It breathes," says he, "the spirit of pure Christian benevolence, of universal religious freedom. From such men, what can the Protestant world have to fear? Such a spirit it would be well, were Protestants of all denominations to imbibe—such a mind, it would advance the progress of mankind, would they all attempt to equal. The letter was written the day after the public festival in commemoration of the Repeal of the Test and Corporation Acts."

To the Rev. Robert Aspland, Protestant Dissenting Minister at Hackney.

Dear Sir,—

I have often corresponded with you, but never had the pleasure of seeing you till yesterday, at the dinner to celebrate the Repeal of the Sacramental Test.

This dinner I shall never forget. The speeches pronounced at it on civil and religious liberty—the power of argument—the impressive appeals to the heart—the noble sentiments of true Christianity—and above all the generous feelings towards the Roman Catholics, with which they abounded—will never escape my memory or my gratitude.

You were pre-eminently great. I hung on every word you spoke. When you mentioned with so much sympathy the poor Roman Catholics who have suffered for conscientious scruples, I was lost in admiration of your real liberality, your nobleness of mind, and fearless disdain of prejudice. May my country abound with such as you! This, assuredly, is wishing her a great good.

I have advocated the Catholic cause since 1778, the year in which the first bill for the relief of the Catholics was brought into parliament. I had great pleasure yesterday in thinking that I had uniformly advocated it on principles applicable to the case of all religious dissidents from the Church of the State. Early in life I met with Mr. Locke's first Letter on Toleration, which, you know, comprises all that is to be found in his subsequent letters. His doctrine of religious liberty became mine, and I have undeviatingly adhered to it. The sanguinary code of Queen Elizabeth, the Court of High Commission, the Episcopalian persecutions in Scotland, the ejection of the Presbyterian ministers by the Act of Uniformity, the proceedings in Oates's plot, and the scanty measure of religious liberty doled out in the Act of Toleration, I have frequently and loudly lamented and reprobated. As frequently and loudly have I lamented and reprobated the Inquisition, the Marian persecution, the massacre on St. Bartholomew's day, the revocation of the

edict of Nantes, the expatriation of the Jews and Moriscoes from Spain, and the niggard toleration yet shown to Protestants in some Catholic countries on the continent. I perfectly agree with Father Persons (in his *Judgment of a Catholic Englishman,*) that "neither breathing nor the use of common air, is more due unto man, or common to all, than ought to be the liberty of conscience to Christian men; whereby one liveth to God, and to himself; and without which he struggleth with the torment of a continued lingering death."

In my "History of the English Catholics," I have recorded Mr. Fox's having said to me, that "I should not meet with as many real friends to civil and religious liberty as I seemed to expect." What a stride has the glorious cause taken since his death! What a spring did it take yesterday! But never—never should our obligations to Mr. Fox be forgotten. He took up our cause while it lay shivering on the ground, and to use the words of Gray,

"Ope'd its young eye to bear the blaze of greatness."

In fact, religious liberty was his favorite theme; and when he dwelt upon it, his periods rolled with more than his ordinary magnificence. How greatly did the nephew yesterday bring the uncle before all of us who remembered him! I have great pleasure to say, that when the Catholic Relief Bill was pending in 1791, Mr. Pitt exerted all his powers in our cause. You know what favorites we were with Mr. Burke: how Mr. Wyndham spoke of us: that a wish for our emancipation was breathed in the last word uttered by Mr. Grattan. What men were these! How great is their authority!

I am sure, that yesterday, whenever the Duke of Wellington's great and glorious victory at Waterloo, and our hopes of him, were mentioned, it brought to your mind the oration for Marcellus, in which Cicero shows so admirably how greatly a general shares his triumphs with his officers and his soldiers, but that a deed of clemency is all his own. Should not his Grace—should not his Grace's friends—sometimes think of this?

I had the pleasure to sit next to our common friend, Dr. Thomas Rees. May God bless you both! Though we now pray in different churches, may we—may all that joined us yesterday—meet in the tabernacles of heaven, and sing the praises of the Almighty, and bless his holy name through all eternity!

Excuse my taking this liberty, and believe me, with the most heartfelt thanks to you and your friends, for your celestial deeds of yesterday, your and their most obliged and most obedient Servant,

CHARLES BUTLER.

Lincoln's Inn, June 19.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 15, 1828.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

By the late arrivals we have received the Third Report of the British and Foreign Unitarian Association, made on the 28th of last May, and likewise the Sermon delivered on the same occasion by Rev. JOSEPH HUTTON.

It appears that during the past year, the Association have employed three Missionaries in England. The receipts of the year were 1429*l.* 13 6. One generous but nameless benefactor has contributed 170*l.* for special purposes. Another generous benefactor has purchased a spacious and convenient chapel at Deersley, formerly occupied by Calvinistic Methodists, at a cost of 300*l.* and has let it to the Association at the nominal rent of two guineas per annum. A Unitarian congregation has been formed at Northampton, and a neat and commodious chapel, formerly belonging to the Wesleyan Methodists, has been purchased.

Some interesting particulars of the doings of the Association, and of the prospects of Unitarianism, will be found on our first page, under the head, "*Religious Intelligence.*"

NEW CHURCHES.

Dedication at Quincy.

The Dedication of the new stone Congregational Church, in Quincy, took place on Wednesday, the 12th instant. The services were appropriate and impressive, and were listened to with attention. Notwithstanding the unfavorable state of the weather, the house was very respectably filled.

The order of the services was as follows—Hymn—Introductory Prayer, by Rev. Dr. Gray, of Roxbury—Selections from Scripture, by Rev. Mr. Brooks, of Hingham—Dedicatory Hymn—Dedicatory Prayer, by Rev. Dr. Lowell, of Boston—Hymn—Sermon, by Rev. Mr. Whitney, minister of the Society—Concluding Prayer, by Rev. Dr. Porter, of Roxbury. An appropriate Anthem was then sung, and followed by the Benediction.

The Sermon was from Genesis xxviii. 17. *This is none other but the house of God, and this is the gate of heaven.* Not having been personally present, we are unable to give, as we intended, an analysis of the Sermon, —or any account of the building. This, we hope to do on a future occasion.

The following are the hymns, named in the order of services, above.

HYMN.

Written by a Member of the Society.

Swell high the song from earth below,
To heaven aloud let anthem rise;
Lord with us be thy presence now,
We bring our grateful sacrifice.

Assembled here from earthly cares
We dedicate this house to thee,
With humble praises, suppliant prayers,
Long let them rise in purity.

Here succour to thy people send,
Through future years thy Pastors bless;
Within these walls thy truth defend,
And reap the fruits of righteousness.

Thy temple's finished, we resign
Whate'er we have, our lives to thee:
Crown them below with love divine,
Accept them in eternity.

Then swell the song from earth below,
To heaven aloud let anthems rise,
Lord with us be thy presence now,
We bring our grateful sacrifice.

—

HYMN.

Written by Rev. Dr. Harris.

The sacred temple which we build
To thee we dedicate, O Lord!
Now be it with thy presence filled,
Thy people bless; thy name record.

Worship most pure be rendered here,
Such homage to thy house belongs.
Thank offerings brought in love sincere,
And praise ascend in joyful songs.

O heed the penitential sigh,
And pardon graciously bestow;
The cravings of the soul supply,
And ease the heart oppressed with woe!

Grant to the preached word success;
And make the truths and counsels given
In knowledge and in holiness,
The means of grace, and guides to heaven!

—

HYMN.

Written by Rev. Mr. Pierpont.

When thy Son, O God, was sleeping
In death's rocky prison bound,
When his faithful ones were weeping,
And the guards were watching round,
Then thy word that strong house shaking
Rent the rocky bars away,
And the holy sleeper waking
Rose to meet the rising day.

Where thy word by Jesus spoken
In its power is heard e'en now,
Shake the hills, the rocks are broken,
As on Calvary's trembling brow,
From the bosom of the mountain
At that word these stones have burst,
And have gathered round the fountain
Where our souls may quench their thirst.

Here the water of salvation
Long hath gushed a liberal wave;
Here, a Father of our nation
Drank, and felt the strength, it gave.
Here he sleeps, his bed how lowly?
But his aim and trust were high;
And his memory, that is holy;
And his name, it cannot die.

While beneath this Temple's portal
Rest the relics of the just,
While the light of hope immortal
Shines above his sacred dust,
While the well of life its waters
To the weary here shall give,
Father, may thy Sons and Daughters
Kneeling round it drink and live!

Dedication at Philadelphia.

It is known to our readers generally, that the Unitarian Society under the pastoral care of Rev. Mr. FURNESS, at Philadelphia, has been in a high degree prosperous and flourishing since his settlement there, and that the Society have found it necessary to demolish their old house, and erect one larger, and more commodious. The new house is now completed and has been solemnly set apart for the service of the One God,—as will appear by the following account of the services of Dedication, with which a friend who was present, has obligingly favored us.

The Dedication of the new Church in Philadelphia, just erected for the Society under the care of the Rev. Mr. Furness, took place on Wednesday, the 5th inst. The day was uncommonly fine, and quite a large number of people attended the services. After the usual Dedicatory Prayer by the Rev. Mr. Burnap, of Baltimore, a Sermon was delivered by the Pastor of the Church, which was listened to with great attention, and apparently with much interest. It was a manly, plain, firm avowal of his sentiments. It had the rare merit of uniting much zeal with much generous and liberal feeling. It is easy to *fight* for the truth, but not so easy nor so common a thing to stand up and contend in the spirit of *love,* for the truth. There were passages in it truly eloquent, and topics treated particularly interesting at the present day. He alluded, among other things, in his defence of rational Christianity, to the tendency, at the present day, so observable among cultivated and intellectual men, to avoid entirely the subject of Religion; and because it had been presented to their minds, under corrupted and disgusting forms, to preserve a careful, and seemingly scrupulous silence on the whole subject.

Mr. Furness' Sermon was calculated we thought, to excite inquiry among those who did not agree with him, rather than to increase and strengthen prejudices already existing—a quality in which too many controversial sermons unhappily fail.

The new Church which Mr. Furness' Society have erected, is a fine specimen of neatness, of convenient arrangement of simplicity, and beauty of architectural style, united with economy. The number of pews on the lower floor is 134. There are no side galleries, but the singing gallery contains 40 pews. The Church will seat 850 persons conveniently. It has a marble front, with a portico supported by four doric pillars. Having around it considerable open ground, it shows to great advantage among the other public buildings of the *beautiful city.* The whole cost including land, is $25,000 or less.

Dedication. The new church recently erected in Natick, on the spot where, in former days, the apostolic Eliot dispensed the gospel to the natives, is to be dedicated on Thursday, the 20th instant—Sermon by Rev. Dr. Lowell of this city.

Chapel in Friend Street. We are happy in being able to state, that a Chapel was opened on the last Sabbath, in Friend Street, "to facilitate the labors of the Rev. Dr. Tuckerman, who is an evangelist at large to the poor in this city." Dr. Tuckerman's text was from Luke iv. 18. "*The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.*"

An original dedicatory hymn of a tender and affecting character, was sung on the occasion. We have not room for it this week, but shall give it in our next.

We cannot but avail ourselves of this opportunity, to commend to the attention and friendly encouragement of our benevolent and wealthy citizens, the labors of this indefatigable and devoted servant of God, and friend of the poor, the sick, and the friendless.

As we cannot in few words, give a just view of the value of his labors, we would direct the attention of our readers to his Quarterly Reports.

Ordination. Mr. Eliphalet P. Crafts, from the Cambridge Theological School, has with great unanimity been invited to the pastoral charge of the Congregational Church and Society in East-Bridgewater. He has accepted the invitation, and Wednesday, the 19th inst. is appointed for his Ordination—Sermon by the Rev. Mr. Barrett, of this city.

AMERICAN LYCEUM.

We have occasionally alluded to the subject of the Lyceum. The interest which is generally excited in the community, in reference to this important institution, or association, may be considered as proof of the excellence of the project, as well as of the good sense of the people. It appears to us, indeed, destined to exert a powerful and very happy influence on the character of our community, by improving the management and course of instruction in our schools, and especially by awakening the dormant powers of the mass of our population, to the investigation of interesting topics, and the pursuit of inquiries immediately connected with the common interests, and duties and comforts of life.

We are happy to perceive that in our own city this subject has engaged the attention and called up the efforts of some of our ablest and most distinguished citizens. We propose to give occasional statements of the progress of the institution. Our readers will be interested with the following statement of the general character and purposes of the Lyceum,—and of the view which is taken of it by men of talents, learning and influence in Society.

This institution is in some respects similar to the Mechanic's Institutes, which, of late years have effected so much for the advancement of useful science among the industrious classes of society, in Europe and in our own country. The Lyceum differs from these institutions, only in being designed for more extensive benefit to the community, by embracing such a range of objects as to include the interests of our agricultural population, and the wants of country towns and districts generally; while it is usually so managed as to afford very desirable opportunities and aids for the improvement of education, in the department of common schools. These latter results it facilitates chiefly by affording to teachers occasion and inducement to hold weekly or other meetings for mutual instruction in useful science, and for advancement in professional knowledge.

The Lyceum has been so commenced, as, if desirable, to become a national institution, by the arrangements made for its extension throughout the country; while its local efficacy is strictly preserved by the familiar and practical manner in which the meetings of its various branches are conducted. A branch of the Lyceum in any place, is got up and managed generally in the following manner.

A meeting is held by persons friendly to the object of popular improvement, and by the inhabitants generally, to take into consideration the expediency of holding stated meetings for mutual improvement and the aid of instruction in common schools; the meetings to be occupied in reading, conversation, and experiments, as far as practicable and convenient, on different branches of useful knowledge. The construction of cheap and simple apparatus, and the collection of specimens of plants, minerals, &c., also occupy the attention of these meetings; and a central depository for articles of the above and similar kinds, is sometimes formed, with a view to the particular benefit of *teachers* and their *eldest classes* as well as of *all members of the community* of both sexes, who may take an interest in self cultivation and mutual improvement. Subjects are sometimes assigned for particular evenings, and subdivided so as to afford a branch to each of several given individuals, who come prepared to state a few leading and important facts in a plain way, and to add what illustrations it may be convenient to give through the medium of specimen or simple apparatus. A conversation usually takes place, in which all who are disposed to obtain information, take a part, by questions addressed to the persons who give the explanations for the evening. In this way a good amount of information is acquired and diffused; time is turned to good account; and the mind of those who associate in this way, is exerted to a degree beyond what it otherwise could have been. Many other excellent results obviously follow, which could not be brought within the compass of a brief notice like the present.

The Lyceum* commenced its operations about two years ago; and within that time the number of its branches, extending over a large portion of New-England, has increased to nearly one hundred; and it is thought that, within a few years, it will have become co-extensive with the towns and districts throughout this part of our country; nor is it unreasonable to expect that the truly national character of its objects, will carry it into other extensive and populous regions of the union.

A respectable meeting was held at the Exchange Coffee House, on the evening of the 7th inst., to take into consideration the subject of the American Lyceum. The meeting was organized, by choosing the Hon. Mr. Webster to the chair, and Mr. G. B. Emerson Secretary.

Mr. Russell, the editor of the Journal of Education, brought the subject before the meeting by making a few introductory remarks, and proposed several resolutions which were afterwards adopted.

He then begged leave to request Mr. Holbrook, who had been favorably placed to observe the immediate practical influence of the instutions in question, to state what he had observed to be their effects, particularly upon adults, in those towns in which they have been established.

In answer to his call, Mr. Holbrook gave an account of the establishment of branches of the Lyceum in several places in this and some of the neighboring states, of the mode in which they had, in some instances, been conducted, and of the good effects which had already been produced by them.

He said their immediate effect had uniformly been, to awaken a spirit of inquiry among all classes of the community, in relation to important subjects in agriculture, mechanics, and the parts of Natural Philosophy and other useful sciences, which admit of practical application to the business of those engaged in these useful pursuits.

The Hon. Mr. Everett expressed, in a few words, the interest he felt in the success of the institution. He stated some facts in relation to the good which was promised, and which had been effected, by similar institutions to this country and elsewhere; and remarked particularly upon the facilities which would be afforded by associations of the nature of the Lyceum, in procuring books and instruments, which individuals would not often be able to procure for themselves.

The Chairman made a few observations upon the benefit which would be derived by those who had not had great advantages of education, by the oportunities for improvement presented by these schools of mutual improvement.

The following resolutions were then read and adopted, viz.

Resolved, That this meeting regard with deep interest and cordial approbation the various indications of public sentiment on the subject of popular improvement, as expressed in the establishment of mechanics' institutions and local associations of different kinds, for the general diffusion of practical science and useful knowledge.

That this meeting consider the institution denominated the American Lyceum, as comprehending the chief objects of a general association for popular improvement, and for the aid and advancement of common education in primary and other schools.

That the extensive good already effected by this useful institution, and the reasonable expectations of its future progress, are such as seem to this meeting to commend it to the approbation and support of the community, and to render desirable the farther extension of its influence, by enlarging the number of its branch associations throughout the country.

That the present season of the year seems a peculiarly appropriate time for the establishment of local branches of the Lyceum, with a view to the immediate benefit of district schools.

That a Committee be appointed to report to this meeting at the adjournment, in what way the most effectual aid may be afforded to the interests of the Lyceum.

It was then voted, that the Committee to be chosen, shall consist of three.

That Mr. Russell, Mr Holbrook and Mr. Emerson be this Committee.

That the next meeting be held on Friday 14th inst. at 7 o'clock, P. M. at the Exchange; at which time the Committee will report.

That the proceedings of this meeting be published, and that such gentlemen as feel an interest in the general object, be requested to attend at the adjournment of the meeting. Adjourned.

DANIEL WEBSTER, *Chairman.*
G. B. EMERSON, *Secretary.*

* This name has been assigned to the institution, with a view to avoid limiting it, by a peculiar designation to any one class of the community, while its object is the benefit of all. A name of one kind or other is required for convenience sake, and as this has already been extensively adopted, it would be well to adhere to it; although a more familiar term might otherwise have been preferable, could any single word be found which would suit the purpose.

HOWARD BENEVOLENT SOCIETY.

There is probably no one of the benevolent institutions of our city, which has effected more for suffering humanity, than the Howard Benevolent Society, of which can more confidently be recommended to the charitable regard of our citizens.

The seventeenth Annual Meeting of this Society was held on the 29th ult. The following statement from the "Report of the Standing Committee," will be interesting to many of our readers:

The following are the officers for the ensuing year:

John Tappan, Esq., President.
Deac. Moses Grant, Treasure
George Rogers, Secretary.

Standing Committee.

John Mead, No 4, Noyes' Place, Salem Street.
John Gair, Sun Court Street.
Lewis Jones, No. 77, Salem Sreet.
Joseph Urann, 236, Hanover Sreet.
Josiah Hayden, No. 43, North Arket-St.
Newton Willey, No. 3, Lynde Sreet.
Benjamin Bennett, No. 40, Myr Street.
Alvah Kittredge, No. 1, Pinckn Street.
George Vinton, No. 8, Columbi Street.
Ebenezer G. Parker, No. 20, tkinson Street.
Thomas W. Haskins, Sumner Sreet.
Elias B. Thayer, No. 421, Washton-St.
Jonathan French, Jr. No. 722, ashington Street.
Frederick T. Gray, No. 74, Wasington Street.
George W. Lloyd, No. 45, Milk treet.
Ezra Haskell, South Boston.

The Standing Committee of the *Howard Benevolent Society,* cannot think it needful, in submitting their annual report, to accompany it with any remarks explanatory of the nature and design of the Society, for these must be perfectly well understood, especially, as seventeen years have now elapsed since its formation, during which period, its claims have been presented annually to the public, and successively answered with confidence and patronage which nothing but an approval of its character and proceedings could have procured. Nor do they apprehend that much more will be expected of them, on this occasion, than a simple statement of facts, when it is considered that, unlike some other benevolent societies more comprehensive in their character and field of enterprise, *ours* is so local in its character, and limited in its operations; admitting of but little variety, remark, and novelty of incident.

Your Committee therefore would respectfully state, that during the past year, as many preceding years, they have had the satisfaction of diffusing abroad your charities, into a thousand channels, alike comforting and relieving those classes of afflicted objects pointed out by the constitution, though their sufferings were less severe, in consequence of the comparative mildness of the winter. The number of individuals who have been benefitted is 2329, consisting of nearly an equal proportion of adults and children; 277 were new cases; 598 cases of sickness; 339 widows; 160 were persons over 60 years of age; and 45 have died. The assistance rendered, has been in amounts varying from 25 cents to three dollars, according to the exigencies of number of individuals composing a family, and at 1914 different times—1453 in groceries and provisions, and 453 in fuel, amounting to the sum of $1408 13. In addition, a few accounts of the Committee not liquidated, amounting probably to 140 dollars; leaving your treasury nearly exhausted of disposable funds. Nor is this all. Several of the sick have been permitted the use of the free beds in the Massachusetts General Hospital, at the disposal of the Society.

It is a painful fact, though not to be concealed, that *much* of the suffering and poverty which your Committee are called to witness, and which they are necessarily obliged to relieve, (though to the exclusion of the *principals* occasioning the necessity, except in imperative cases,) is the direct result of vicious indulgence, or of culpable indolence—and it ought to be proclaimed again and again, with trumpet tongue, that *intemperence* is most frequently the ascertained direful cause.

A class of objects is rapidly multiplying in numbers, and corresponding demands for aid, upon your Society, particularly during the winter season. We allude (and with tenderness) to poor foreign emigrants, who naturally resort to cities and large towns, and who on their first arrival must rely in a great measure upon the benevolence of the citizens, for at least partial and temporary support. To what extent relief should be granted to such by this Society, has become a question of difficult solution for your Committee. From the stranger, religion indeed forbids us to turn away—but whether the demand upon public and private charity is not becoming a serious burden, requiring the application of some other means of relief, is respectfully suggested for consideration.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Installation at Charlton.

Mr. Editor,—

As "Semel" has seen fit to appear again before the public in relation to the subject of his *first* communication, I shall follow his *piece* with some remarks in reply. With respect to his repeated assertions concerning the way in which the fund was raised, I shall say but little. All we have had, as yet, is only naked assertion. "Semel," indeed, says, "he stands ready with his evidence, whenever the public shall demand it." Why has he not furnished enough of his evidence to put an end to this part of the controversy? The public may not be sufficiently interested in the case, to demand his proof. But individuals are interested; and are as ready now to hear the evidence, relative to the case, as they ever will be. We all understand what "Semel" means by "management." He evidently uses the word to denote duplicity or fraud. I shall not *now* spend time in animadverting on this topic; nor do I wish to remark particularly on the declaration, "that the instrument subscribed was not read and understood by all." At present, I will confine myself to "Semel's" remarks on Mr. Turner's church-membership and ordination.

This writer says, "respecting Mr. T's. church-membership, was I mistaken in regard to that! The Unitarian council stated, that they received him *de novo* into the church they formed anew at the time of his installation. They received him *de novo* and baptized him. Is not this a public declaration on their part, that Mr. T. was not previously a Church-member?" Again, "if they considered Mr. T. in any proper sense, a Church-member, why let it be asked, did they receive him to Church-membership anew?" These circumstances, it seems, led "Semel" to the conclusion, that Mr. T. had never been ordained. "What! an ordained minister, who was not a professor of religion, nor yet a baptized person!!!" While this writer appears to depend considerably on the strength of his exclamations to enforce his conclusion, he takes another method. Though he "does not take upon himself to say, that he, (Mr. T.,) "has not been" ordained, yet he asks, "what evidence have we, that Mr. T. has been a member of a Church, ordained," &c. His meaning is plain. He means to intimate, that Mr. T. or somebody else, has made a false declaration in the "Christian Register:" It is thus, that this writer throws out his slanderous insinuations, and boldly sports with the moral characters of his fellow-men. What evidence of Mr. T.'s Church-membership and Ordination does "Semel" exact? Does he expect we shall bring him attested copies of the records of Churches and Conventions?

But respecting Mr. T.'s Church-membership, Ordination, and his being unbaptized, does not "Semel" know, that all denominations of protestant Christians do not attach equal importance to the rite of baptism? Is he ignorant, that some, at least, besides Universalists, do not believe, that it confers grace, or is a necessary means of salvation, or that the want of it excludes a person from a right to the Christian name? How is it with our Baptist brethren? They allow, that Congregational Churches are Christian Churches, when they find evidence of a regenerate state of their members. Yet they do not admit the validity of their baptism in infancy, nor at any period of life, unless they have been immersed. This is a proof, that the Baptists, though generally very tenacious of their distinguishing tenets, do not attach such importance to baptism as to exclude those who have not received it from the name of Christian. I find too, that Baptist preachers will exchange services with their congregational ministring brethren of the Orthodox faith, and treat them as ministers of Christ; but they do not allow them to be baptized persons. An invalid baptism is no baptism at all. If a Congregationalist, baptized in his infancy, or at a future period of his life, becomes a Baptist by joining a church of the order, he must be baptized by immersion. Again, do the baptists scruple the validity of Congregational ordination, because the ministers of the order, were never according to their views, baptized? If then, the Unitarian council, in the case of Mr. T., acted on the principle, that he was a professing Christian, had been a Church-member, and had been ordained, though not baptized, was their conduct alarmingly wicked? Have not Unitarians a right to be as liberal as their brethren? If "Semel" is in the ministry, does he find fault, that his Baptist brethren will exchange with him, and recognize his Christian and ministerial character? I presume not. All men like a liberal, catholic spirit, when it is exercised towards themselves.

Further, Mr. T.'s "coming forward at the time of his installation, and being formed into a Church with others, was" NOT "saying that he did not consider himself a Church-member;" it was not a declaration that he had never been in Church-membership. If, when a minister removes from a place where he has been settled, his connexion with his church ceases, and he is resettled where no church has previously existed, what is the evil of his being formed with others into a Church anew? It is no proof that he has never been a member of a Church. If a Unitarian Church had existed in the Unitarian Society in Charlton before Mr. T. came there, he might have removed his membership to it. As this was not the case, it was proper that he should be formed into a Church with others. This was done; and I know of no person except "Semel," who has come to his conclusion. In the early settlement of New-England, there were many who came here, who had been members of Churches in the parent country, and who were formed into new Churches, without denying by the act, that they had been in Church-membership.

"Semel" appears unable to see how a person, who has not been baptized can be an ordained minister. He says, "he knew that the Universalists have a ceremony of SETTING APART their ministers, as he has been accustomed to hear it termed; but did not suppose, that they considered it ordination, in the sense in which other protestant denominations hold it." As this remark is the result of gross ignorance, and as "Semel" seems willing to have his mistakes corrected, I will set him right. The Universalist ministers are ordained by prayer and the laying on of hands. A charge is then given, which is prefaced by delivering into the hands of the person ordained, the Holy Scriptures, accompanying the act by some appropriate remarks; then follows the Right Hand of Fellowship. The act of delivering the Scriptures is the only one in which there is any difference between the Ordination of Universalists, and of other orders of Christians. These transactions are uniformly called Ordinations. The terms, SET APART, are sufficiently significant; but they are not used. In all records relating to such acts, the word used is ORDINATION. The validity of such Ordinations has always been acknowledged by the laws of our country. The marriages, solemnized by ministers thus ordained, are reckoned valid.

As to Mr. T.'s religious views, which "Semel" says, were represented by the person who presented him with the Right Hand of Fellowship, as being materially changed; if it will give him or others any satisfaction to know what they are, he or they may have it, either from his public discourses, or from private conversation.

"Semel" appears to speak as if Unitarians were obliged to concede, that "they admit and act on the validity of Universalist Ordination," or else deny it. He speaks like one in authority; "they must promptly make the concession." How far the council that installed Mr. T. will be affected by this language, I canot say. Whether they will feel obliged to inform him, that they did, or did not, admit the validity of Universalist Ordination, and act upon it, is not for me to determine. Their act is before the world. And if "Semel" wants further satisfaction in the case, they may deny his jurisdiction. They may not think themselves amenable at his tribunal. They may ask him, "who made thee a judge over us?"

CORRECTOR.

For the Christian Register.

*Lines on the death of Mrs. A****** C*****.*

Her place is void—she hath gone forth!
That eye's dark, keen, mind-beaming ray,
The accents of her truth and worth,
They all have pass'd at once away!

Down in her silent place of rest
We calmly laid her silver hairs;
We knew that from her aged breast
Had passed each trace of earthly cares.

She is at peace! each lesson taught
By deprivation, grief, and pain,
Each sorrow with instruction fraught,
Sunk not upon *her* heart in vain,

And in the hour when Life's last spark
Glimmering expir'd in that warm frame,
When much lov'd forms grew dim and dark,
And earth receded with each claim,

Peace, born of long and well-spent years,
The hopes to dying Christians given,
Drove from the couch all wild, vain fears,
She calmly slept—and woke in Heav'n!

Purer and better she resigned
The soul by Life's stern trials prov'd;
Then went, a nobly gifted mind,
Back to the God it knew and lov'd.

Her lessons wise we may not hear,
A cloud hath hid that honor'd face,
But her *example* lingers here,
And *she* is in a happier place!

November 9th, 1828.

LITERARY.

The Pearl.

A beautiful little Annual, with the above title, and designed as a Christmas or New-Year's Present for Young persons, has just been published in this city by Messrs MUNROE & FRANCIS. It is an 18mo volume, of 250 pages, containing 37 articles in prose and verse, with six engravings, handsomely executed, and is done up in silk, in a very attractive style. Among other pieces we observed a hymn by the Hon. Edward Everett, and two exquisite pieces of poetry by A. whose contributions to the Christian Examiner have been so much admired.—The Editor, we understand, is a lady of this city, who has already done much for the improvement of children, and to whom the public are under great obligations for her practical and interesting writings. Her character is a sufficient guarantee that nothing would be admitted into this volume offensive to sound principles in religion or morals. It may be placed with safety in the hands of our young people, and they will derive from it instruction and delight.

We are indebted for the following literary notices, to the "Massachusetts Journal," a tri-weekly paper, conducted with much ability and good taste, by David L. Child, Esq.

Records of Woman. We think that this is the finest poetry Mrs. Hemans has published. The volume is an honor to her sex and her age. There is more strength and beauty in it, more pathos and delicacy, than in any volume of verse that has been published for years.—We consider it as a sign of the good taste of our countrymen that the writings of this lady are so popular among them. "The Omnipresence of the Deity," we suspect has hung heavily on our publishers' hands, while it has been selling to the tune of five editions in England. One edition of the "Records of Woman" has not yet been sold on the other side of the water, but here it is familiar to all classes; and besides being circulated widely in the shape of a duodecimo, its most valuable passages have been spread over every part of our country in the daily and weekly journals.

Sketches of Persia. This is an interesting and very spirited volume. There are no attempts at being learned or dull in it, or very exact. It is made up of graphic descriptions of scenery, men and manners, and full of lively and agreeable anecdotes.

New Books. The following new books are advertised in the late London papers: Life and Remains of Wilmot Warwick, a Life of Nullekens the Sculptor, The Mummy, Tales of an Antiquary, Military Reflections on Turkey, The History of George Godfrey, and a poem entitled "Universal prayer," by Robert Montgomery.

Great exertions have been made on the other side of the Atlantic to bring out their Souvenirs in the best style possible. The annual German Pocket Books—with their hard titles, but we venture to say delightful contents—were advertised in the London papers for September. Among the contributors to the "Keepsake," which will probably be the most splendid and expensive one published in the world, the Literary Gazette gives the names of Scott, Southey, Coleridge, Sir James Mackintosh, Mrs. Hemans, Lockhart, Lord F. L. Gower, Lord Holland, Mrs. Shelley, Theodore Hook, and the authors of the "Rose" and "Life of Kemble."

Besides the regular Forget Me Not, Bijou, &c., the London publishers announce a Musical Souvenir, and another to be written entirely in French, and entitled Le Petit Bijou.

SUMMARY.

Presidential Election. In the estimates heretofore given, in the political papers, respecting the probable choice of Presidential Electors, and the prospects of the different candidates, it has been considered that twenty one administration electors would be necessary in New-York State, to insure Mr. Adams' re-election. But the elections in New-York, as far as ascertained, have terminated very differently from the expectations of the friends of Mr. Adams. They can hope, at best, for only *fourteen* administration electors in New-York. As one Jackson elector has been chosen in New-England, (Cumberland District, Maine,) there appears to be no ground to expect that Mr. Adams can be re-elected. Though it may be morally certain however, that Mr. Adams will not be re-elected, we do not consider it by any means certain, though it is indeed highly probable, that General Jackson will be our next President. It is possible that a majority of the Electors, may, in their wisdom, think it best to reject both of the present prominent candidates, and select some other from among the many well qualified and distinguished men, whom our country can furnish.

City Affairs. In the Board of Aldermen, on Monday evening, "*Ordered*, That from and after the passing of this order, the passage or highway leading from Common-street to Washington-street, and heretofore called and known by the name of Bromfield Lane, shall be called and known by the name of *Bromfield Street*."

Chief Engineer. At a large meeting, on Monday evening last, of the individuals composing the several branches of the Boston Fire department, we are informed that Col. T. C. Amory was nominated as a candidate to supply the vacancy in the office of Chief Engineer, S. D. Harris, Esq. having tendered his resignation of that station. This testimonial of the confidence reposed by the members of the Engine and Fire Companies in the promptness and energy of Colonel Amory, is a tribute to which he is entitled by the promptness, energy and perseverance he has displayed in a voluntary service which is of great consequence to the safety of our city. The appointment of Chief Engineer rests with the city Authorities. *Adv.*

Dartmouth College. The inauguration of Rev. Dr. Lord, as President of Dartmouth College took place on Wednesday, the 29th of October.

The ceremony of Inauguration was performed by Hon. Charles Marsh, president of the Board of Trustees; devotional services were by Rev. Dr. Church and Rev. Mr. Putnam.

The inaugural address, delivered on the occasion by President Lord, was highly creditable to himself and the institution. *Ports. Journal.*

Daring Robbery. On Tuesday night, three of the western stages were plundered of their baggage on the Schenectady turnpike, about three miles from this city. The robbers did not cut, but deliberately unbuckled the straps of the boot which contained the trunks of the passengers, broke them open, but very fortunately there was little or no money in them.—One of the trunks, containing $60, the little all of an industrious young man, is missing. The greater part of the trunks and clothing were found yesterday, but there is still several missing. This is not the first nor second robbery which has taken place at about this spot within a few years. *Alb. pap.*

Isaac B. Desha. The *Alabama Journal* publishes the following as an extract of a letter from an undoubted source, dated San Felipe De Austin, in the Province of Texas, August 18, 1828:

"Isaac B. Desha is no more. He died in confinement in this village [San Felipe] on a charge for murdering his fellow traveller on the La Bacha river, between this place and San Antonio. He died the day before his trial was to have been had. The evidence of his guilt was circumstantial entirely, but of the strongest kind. That he would have been convicted there is no doubt, had he lived one day longer.—The name of the gentleman who was murdered was ——— Early."

[This is the notorious character, who was repeatedly tried in Kentucky, for the murder of Francis Baker, and finally escaped through the interference of his father, then Governor of that State. Retributive justice has at last overtaken him; but not, as appears probable, until he had embrued his hands in the blood of another of his fellow creatures.]

We have a manuscript copy, says the National Gazette, of the long manifesto which was issued on the 16th of Sept. at Perote, by the Mexican General Santa Anna, and signed by his principal officers. It consists of trite invective against the Spaniards and Gomez Pedraza, who has been elected President of the Mexican Union; and ends with proposing—1st, That the election of Pedraza should be annulled, and *Guerrero* chosen; 2d, That the Supreme Congress should banish without delay all the Spaniards residing in the Republic.—Santa Anna styles his band *el Ejercito Libertador*, the liberating army.

Boundary Line. The great question of the Boundary Line between New-Brunswick and the United States is about to be referred to the King of the Netherlands as umpire, and His Excellency Sir Howard Douglass, attended by the Hon. Ward Chipman, are deputed by the British Covernment to attend to the claims of Great Britain near that Court.

Montreal Gazette.

Conspiracy against Bolivar. The New York Commercial Advertiser of the 10th, gives the following account of a conspiracy in Colombia:

"The packet brig Tampico, arrived at this port on Saturday, from Carthagena, having sailed on the 17th ult. She has brought information of an attempt having been made to assassinate *Bolivar* who narrowly escaped being murdered in his palace, and concealed himself under a bridge for three hours, until his troops subdued the conspirators. We are indebted to Mr. Burrows, owner of the packet, for a Bogota paper containing the particulars of this occurrence, and have subjoined a translation.

The private letters assert that *Santander* and *Padilla* were at the head of the conspiracy—that their object, besides the death of Bolivar, was the elevation of the former to the Presidency. A great many arrests, and some executions had already taken place.

A letter from Carthagena of the 13th ult. says, "A few persons here have been arrested and imprisoned, on suspicion of having been concerned in the conspiracy."

A very respectable foreigner at Bogota, writes under date of Sept. 28—"I am afraid the party against the government is numerous and increasing throughout the country. A measure recently adopted by the Executive against the advice of Council, for stopping the payment of the dividends on the home debt, for the purpose of appropriating them exclusively to the payment of dividends on British loans, is very unpopular."

From Europe. London papers to Oct. 8, were received at New York on the 6th inst. The Daily Advertiser gives the following general summary.

The military operations before Choumla had been nearly at a stand. Varna had been vigorously assailed, and a breach made in the fortifications, but the Turks had rejected a summons to surrender, and the bombardment was continued. Gen. Paskewitch had gained some further successes in the Pashalich of Erzerum. There was a report of the capture of the city of Erzerum. News had been received from Navarin to Sept. 10. Six thousand Egyptian troops were already embarked, and the second division of transports were expected to embark the remainder. A report had prevailed that the Porte had declared war against France, but it was not confirmed. Admiral Codrington had arrived at Portsmouth, in the Warspite, from Malta, which place he left Sept. 14. Orders had been given for the immediate equipment of two 74's, and three frigates at Portsmouth, to sail it was supposed to the Mediterranean. Official notice had been given, in the London Gazette, of the intention of the Emperor of Russia to blockade the Dardanelles

The first paragraph from the British Traveller, of October 8, and the latter furnished by Captain Sprague, of the packet ship Leeds, who left Portsmouth, England, October 9th, refer to important movements: *Pal.*

"A report prevailed late in the day, that the Government had despatched circulars to the half-pay Officers in the Navy, from which it is inferred that they are about to put ships in commission.

"Captain Sprague informs that an order was received there on the 8th, for the immediate equipment of seven sail of the line, in addition to the vessels previously ordered to be fitted out. Some of the latter hauled out on the 6th. There was much activity at the dock yards. It was reported that troops were to be embarked for the Mediterranean.

"A vessel bound to St. John, N. B. was taking on board 15,000 stand of arms. A number of officers were to take passage in the vessel."

The operations before Choumla seem to linger, and no farther attacks have been made upon the Turks. It is evident that the Russian army will soon make a retrogade movement; indeed the hospitals and magazines have been already moved to Jeni Bazar. The Grand Vizier has arrived with his reinforcements.—The campaign is considered as nearly at an end.

On the 24th of August, the Russians attacked a Turkish army of 30,000 men, intrenched under the walls of Akhalzik, in Asia Minor, and after an obstinate conflict put them to the rout, and took possession of their camps, with the standards and 10 cannon. The Russians lost Maj. Gen. Kovolkow, and 80 men killed, and 400 wounded.

The second convoy from Alexandria had arrived on the coast of the Morea. Ibrahim was to embark with this convoy. The Convention for the evacuation of the Morea has given great displeasure to the Porte. The Viceroy of Egypt excuses himself by saying that he had been compelled to sign the Convention by the threat of Admiral Codrington, to blockade all the Egyptian ports, and bombard Alexandria.

MARRIAGES.

In this city, by the Rev. Mr. Jenks, Mr. Ebenezer Holt to Mrs. Marcia L. Smith. By the Rev. Mr. Pierpont, Mr. Amos Coolidge, to Miss Louisa Hopkins. By Rev. Mr. Dean, Mr. James Lord to Miss Zilpath Wharf. Mr. Richard Bugden of Augusta, Me. to Miss Ann R. Dashwood. In Charlestown, on Monday evening, by Rev. James Walker, Mr. Charles Foster to Miss Susanna C. Rogers.

In Cambridge, Mr. James B. Read to Miss Emely Wyeth, daughter of the late Jonas Wyeth, Esq.

In Newton, by Rev. Dr. Jenks, of this city, Samuel J. Smith, Esq. senior Editor of the Providence Literary Cadet, to Miss Louisa P. Hickman, of the former place.

In Sharon, on the 6th inst. by Rev. Mr. Storer, Mr. Warren Cabbot to Miss Esther A. Hodges.

In Natick, Mr. Joseph Dowe, of Boston, to Miss Sarah Atkins Cook, of N.

In Framingham, Mr. Jason Hall, of Boston, to Miss Hannah Ann Fuller Park, daughter of John Park, Esq. of the former place.

In Walpole, Mr. Looman Boyden to Miss Mary Dudley, of Sudbury.

DEATHS.

In this city, Mr. William Cooper, aged 68; Mrs. Elizabeth Conlon, aged 50, wife of Mr. Barnabus C.; Mr Jonathan Merry, aged 67; Mrs. Elizabeth Learned, aged 25; At the General Hospital, Mr. Timothy West, aged 26.

In this city, Nov. 5th, Mrs. Abigail Carnes, wife of John Carnes, Esq. [Obituary notice in our next.]

In West Cambridge, James Perry, Fsq. aged 54.

In Reading, Miss Mary Sanborn, aged 21, daughter of Rev. Peter S.

In East-Bridgawater, on the 19th ult. Susan, daughter of Mr. Ezra Kingman, jr, aged 10 years.

In Castine, David Howe, Esq. aged 79; an excellent citizen and an undeviating friend of his country.

In New-York, on the 2d inst, Mrs. Mary Stickney, aged 48, wife of Benjamin Stickney, formerly of Boston.

DEFINITION ENGLISH READER.

NS. SIMPKINS & CO. 79, Court Street, Boston, publish, the DEFINITION ENGLISH READER.

Likewise, the DEFINITION INTRODUCTION to Murray's Reader. "Amidst the multitude of new school books, which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are *superior*, and but few that are *comparable*, to those deservedly popular and useful works, compiled by LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve, and adorn, the English Language, may justly be regarded as the benefactor of the human race."

These books are much improved by the addition of a *vocabulary* of the most important words affixed to each section, which gives the pupil an opportunity of ascertaining the *pronunciation* and *definition* of the most important and difficult words, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the works.

The Journal of Education says, "The Introduction is full of simple, natural, and interesting pieces. It is, we think, the best juvenile selection in the English language. It produces, moreover, a fine animation, and an intelligent style of reading, which are great aids to general improvement.

"The present edition of this useful work has an important edition to recommend it, as mentioned in the title given above."

Also, for sale, Grimshaw's History of the United States, with Questions and a Key adapted.

Goldsmith's History of England, Greece, and Rome, all improved by *W. Grimshaw*—with questions and Keys.

New History of France, from the foundation of the Monarchy, by Clovis, to the final abdication of Napoleon—by Wm. Grimshaw, author of a history of the United States, &c., together with all other school books in general use.—Also, a good assortment of Stationary.

☞ Country dealers and School Committees supplied on the most reasonable terms.

Nov. 15

DR. CHANNING'S SERMON.

JUST published by BOWLES & DEARBORN, 50 Washington-street, A Discourse delivered at the Ordination of the Rev. Frederick A. Farley, as pastor of the Westminister Society in Providence, R. I. September 10th 1828. By William Ellery Channing.

—ALSO—

Dr. TUCKERMAN'S Second Semi-annual Report of the Second year of his Service as a Minister at Large in Boston. Nov. 15.

CHRISTIAN EXAMINER.

JUST published by BOWLES & DEARBORN, 50 Washington-street, the CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW—No. XXVIII.

CONTENTS.

Miscellany. Letter to the Rev. Parsons Cooke; on the Occasion, Object, Contents, and Date of St. Paul's Epistle to the Galatians.

Poetry. To H.

Review. Art. IX. Vindication of the Rights of the Churches of Christ. First printed in the Spirit of the Pilgrims.

Art. X. The future Punishment of Infants not a Doctrine of Calvinism; 2. The Future Punishment of Infants never a Doctrine of the Calvinistic Churches; 3. On the Future State of Infants; three Letters addressed 'To the Editor of the Christian Examiner,' and pnblished in 'The Spirit of the Pilgrims' for January, February, and March. By the Rev. Lyman Beecher, D. D.

Notices of Recent Publications. Channing's Installation Discourse; Dabney's Annotations; Morgridge's Discourse; Peabody's Address; Walter Scott's Religious Discourses.

Intelligence. Correspondence of the American Unitarian Association, on the State of Unitarianism; in Franklin County; Bristol County; Essex County; Essex County, (south eastern part;) Plymouth County; Bristol County; Worcester County; Hampshire County; Unitarian Ministers: Theological School in Cambridge; Unitarian Mission in Bengal; Installation in Charlton; at Salisbury and Amesbury.

View of Public Affairs. Russia and Turkey Greece; Portugal; South America.

Obituary. Henry Hill, Esq.

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 1.

CONTENTS.

What are the Requisites in a Sunday School Teacher; Explanation of Matthew xxii. 1—14; On the Ancient Mode of Writing; On Means of Communicating Knowledge without Writing; Our Faith; Education of Infants; Dinlogue; The Child's Resource in angry Moments; "I am not alone;" The "Day's Last Hour;" Notice. 3t Nov. 8.

LIBERAL PREACHER—*for Nov.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 5. Vol. 2. for November. Containing a Sermon on "Christian Unity," from Ephesians iv. 3. by Rev. John Brazer, of Salem. Nov. 8.

The object of the Resurrection of Jesus Christ.

A SERMON preached in the Congregational Church, in Federal Street, Boston, Jan. 6, 1828. The SUNDAY EVENING LECTURE. By John Pierpont. Nov. 8

POETRY.

From the Atlantic Souvenir, for 1829.

SONG OF A GREEK ISLANDER IN EXILE.

"A Greek Islander being taken to the Vale of Tempe, and called upon to admire its beatuiful scenery, replied "Yes, all is fair; but the sea, where is it."

Where is the sea?—I languish here—
Where is my own blue sea?
With all its barks of fleet career,
And flags and breezes free!

I miss that voice of waves—the first
Which woke my childhood glee;
The measured chime—the thundering burst—
Where is my own blue sea?

Oh! rich your myrtles' breath may rise,
Soft, soft, your winds may be;
Yet my sick heart within me dies—
Where is my own blue sea?

I hear the shepherd's mountain flute,
I hear the whispering tree—
The echoes of my soul are mute—
Where is my own blue sea?—*Felicia Hemans*

MISCELLANY.

BOSTON SUNDAY SCHOOL SOCIETY.

This society was established in the early part of last year. It has already done much in awakening attention to the importance of rightly conducted Sunday schools. We lay before our readers the following Circular, recently issued by the Directors.

CIRCULAR.

SIR—The Directors of the BOSTON SUNDAY SCHOOL SOCIETY wish to invite your attention to a brief statement of some of the objects for which the Society was formed; of what has been done, and what it is still doing, in the hope of extending its usefulness. With this view, and in conformity to a vote passed at a late meeting of the board, I am requested to address you.

This Society is composed of the teachers of seven Sunday Schools, and a number of other individuals who are friends of the cause, and was organized in April, 1827. It had for its first object, that of bringing together at regular and stated intervals, all the teachers who might associate in its establishment, for the purpose of communicating with each other on the various modes of instruction and management in these schools, and in order that they might unite and cooperate in the investigation of all subjects relating to the interests of such institutions. It was anticipated that these meetings would have a tendency to increase the interest of the members in their school duties on the Sabbath, to engage others more readily to join them in these duties, and facilitate the formation of new schools at all times, when opportunity shall favor, or duty and necessity require it.

The quarterly meetings of the Society have been so conducted as to afford in a very considerable degree those advantages to the convening members which were desired and anticipated. There is reason to believe they have contributed very much to increase the number, and improve the condition of our Sunday Schools in the city; and evidence is not wanting that a similar effect has been produced by them on some of these schools in our vicinity, and even at a considerable distance.

The first annual public meeting held in December last, was very fully attended, and composed of such an audience as every friend of moral and religious instruction must have felt gratified to see assembled on such an occasion. After the reports from the several schools had been read, the meeting was addressed by some of our most respectable citizens, in a tone of feeling and sympathy, which was highly encouraging to the Society, and in a spirit of eloquence truly worthy of the cause, and such as we seldom witness on any occasion.

Another object which the Society have wished to effect, is, to establish such a correspondence with the superintendents of Sunday Schools, and other individuals who feel a sufficient degree of interest in them to aid in promoting their establishment, that we may obtain, annually at least, if not oftener, an account of the Sunday Schools in all the Unitarian parishes in our country; for it is believed, that information obtained in this way, and disseminated through the medium of our Society's operations, will, without any further *bond, obligation* or *union*, have a tendency to increase attention to the subject of the Sunday School system, and direct it more steadily to the important work of moral and religious instruction for the young. And it is well known, that by a free intercourse and communication of purpose among those who are engaged in works of this kind, a beneficial influence is produced on all; for it is highly encouraging, either to societies or individuals, who are making efforts for the promotion of an object such as this Society has in view, to know that they have the approbation and sympathy of fellow laborers, not only near to, but at a distance from them. The assurance we have already had, from the few communications which have been received, that our exertions have been favorably estimated, has had no small influence in encouraging us to proceed.

Owing to the great scarcity of suitable books for furnishing a Sunday School Library, and the enormous prices demanded for such as are published and approved, it has been an object of serious consideration with the Society, from the time of its establishment, to devise some means of procuring and publishing those of a suitable character for such libraries. And it is confidently believed, that if the publication of such books can be directed by a society which has for its object the promotion of moral and religious, as well as intellectual improvement, that not only more books of the kind which are wanted may be furnished, and at a cheaper rate than they now are, but that a great good will be effected, in as much as it will aid in raising the character of children's books, and thereby improve the taste, quicken the moral sensibility, and excite, elevate and purify the religious feeling of young readers.

In conformity then to this plan, and with a view to determine what can be done to carry it into execution, a Publishing Committee has been appointed by the Board of Directors, with power to conduct the business at their discretion; and arrangements are now making for its commencement. Due notice of the proceedings of this Committee will be given in the Christian Register and other public papers.

It will readily be seen, that the information which we desire to obtain from Sunday Schools at a distance, as mentioned above, will be of great advantage to this Committee in forming an estimate of the probable demand for their publications.

The principal points on which we wish for information are such as are perfectly familiar to every teacher who is seriously engaged in a Sunday School, and in relation to which he might be always ready to make a sufficient communication, which might be given in the form of a series of answers to the following questions, viz:

What town or district is the school in?
What parish is the school supported by?
Is it confined to the parish, or are the children collected from a certain neighbourhood or district, without regard to Christian denominations?
When was the school established?
What is the number of scholars, male and female?
What is the number of teachers, male and female?
Who is the superintendent, or director?
What books are used for instruction?
What method of instruction is adopted?—instance the exercise of a day.
Is there a library for the benefit of the children, or one for the teachers?
What changes or improvements have been made in the school since it was formed?
What appears to be most wanting to increase the usefulness, or improve the condition of the school?

We would also solicit such remarks in addition, as may be deemed interesting by our correspondents.

The annual meeting of the Society, as appointed by its constitution, will be on the last Wednesday of November, and the public meeting will be appointed very soon after; it will be highly desirable, therefore, that we may receive communications relating to the above mentioned subjects, of inquiry, before the 25th of this month.

It is respectfully requested that you will communicate the above statements to the teachers in your parish, or Sunday School, generally, and that you will afford us any other aid in your power for the advancement of the work we have commenced.

J. F. FLAGG, *Corres. Sec. of the Boston Sunday School Society.*
Boston, Nov. 1, 1828.

SCHOOL OF REFORMATION.

The Rev. Dr. Tuckerman, who is actively officiating as Minister at large, in Boston, having been brought much in contact with the poor and vicious, has taken special interest in the condition of the neglected children of ignorant and vicious parents. In a note attached to the "Second Semi-annual Report, of the second year of his service," he makes the following statement in relation to the "School of Reformation" at South Boston.

I addressed a note to the Rev. Mr. Wells, superintendent of the School of Reformation at South Boston, in which I proposed to him a number of inquiries respecting that institution. And as he has authorized me to use his reply to my note in any manner which I shall think proper, I gratefully avail myself of the opportunity here to publish the substance of it.

"The School of Reformation was opened on the 21st of September, 1826. I began my services in it on the 5th of November, 1827. Seventy-three were then in the school, and eighty-four have since been received into it. Since that time, the average number has been about ninety-three. The ages of the children are from eight to sixteen years. The average of their ages is about eleven. Within the time that I have been here, fifty-four have been apprenticed. Of these fifty-four, five have been returned as bad boys; four have left their places through disaffection, and have returned here voluntarily; and two have left without returning. The remaining forty-three were, at the last accounts, doing well. Of those recommended as good boys, only one has proved to be bad. Most of them are giving the fullest satisfaction. Three hours and a half of the day are occupied in the instructions of the school room; six in work; and three quarters of an hour are allowed for play in the morning, again at noon, and again at the close of the day. We have two religious services on Sunday; one on Wednesday evening; and morning and evening prayers daily.

"Beside the usual work of the house and garden, the willow basket work, palm-leaf hat making, broom making and tailoring, have been the branches of business carried on. The boys do all their own cooking, table work, washing, scouring, chamber work, and all that belongs to *house work;* so that only one domestic is employed in the house, and she does the work of our private family.

"Most people imagine, when they see, or hear of bad boys, that they are a worse kind of boys, worse by nature than others. If my observation be of any value on this subject, it is not so; for though at first there be strong sproutings of evil principle and passion to be lopped off, and rank weeds of sin to be rooted up, yet when this is done, we find here as good a stock, and as rich a soil, as in other cases. Some of our boys have been without parents to guide them; the parents of others were unworthy of the name; the parents of some have wished, but knew not how, to restrain their children; and some knew not how to be kind, without the utmost weakness of indulgence; or to be strict, without being severe. These boys fell into the company of idlers, more wicked than themselves; became wild, lawless, and profane; were attracted to the theatre, and led to petty thefts to obtain the amusement to be found there; and were rapidly passing from sin to sin, in the way to irretrievable ruin. But, however bad a boy may be, he can always be reformed, while he is under fifteen years old; and very often after that age; and he who has been reckoned, and treated, as if incapable of any thing like honesty and honor, may be made worthy of the most entire confidence. We have sent our boys to the city more than three hundred times, and only three have refused to return regularly. Indeed, they oftener return before, than after the appointed hour. We send them out on business of importance, and commit to them money, and other property, and they have never abused the trust we have thus placed in them. We commit to them keys of the utmost value to us, and but in one instance was there a dishonorable advantage taken; and then it was soon repented of, and a voluntary return to duty followed. Thus, sir, we live together as a family of brethren, cheerful, happy, confiding; and, I trust, in a greater or less degree, pious. Thus our institution assumes the nature of *a school of moral discipline.*"

I cannot close this note, without availing myself of the opportunity of commending this institution to the inquiries, and to the personal inspection and examination, of the intelligent and philanthropic of our city. Let its true character and influences be understood, and it will be regarded alike as one of the most important of the instruments of an enlarged political economy, and one of the most precious of the means of accomplishing the great objects of our religion. It deserves, and should have, the hearty support of our whole community. I think that it is still susceptible of some improvements, in some of the general principles upon which it is established; though I can hardly conceive that it should be more wisely ordered, than it is by its present able and excellent superintendent. I am glad to be able to pay him this tribute of my gratitude and affection, as one of the best benefactors of our city; for I know his devotion to his duty, and I have seen the inestimable results of his labors.

From Flint's Western Review.

PATENT OFFICE AT WASHINGTON.

The patent office was the most interesting establishment, which I saw at Washington. The large apartment, in which the patents are contained, has not much apparent order of arrangement; for the subjects are too numerous and monstrous, to be arranged or classified. Here you see fifteen hundred, or two thousand projects to triumph over gravity and friction, time and space, height and depth, and to make fortunes, by catching dame nature napping in some of her most fixed purposes. But the old lady has proved, for the most part, too witty, and too wide awake for them. It is a fine study of the human head turned inside out. Every one of these little wheels, arches, levers, springs, whimsies and contrivances, in all their combinations, had existed as archetypes in some head. The head itself, when wound up by the desire of money and fame, is a most versatile and rapid engine. Every one of these inventions had occupied, no doubt, an inordinate space in the head of the inventor. The greater number are models of labour-saving machinery, of bridges, railways, and the application of steam power, and, if I recollect, not a few projects for perpetual motion. The kind and communicative Swiss, who showed and explained the models, pulled the strings, trundled the wheels, and moved the springs with great gaiety. To the question how many of the patents had been found useful? he replied with the customary shrug—*all be useful to de inventor. To oders may be twenty—may be ten. Some good for someting. Some good for noting.*

CINNAMON FIELDS.

Cinnamon Fields in Ceylon. Our morning was, as usual on a first arrival, taken up by visits; in the afternoon, we drove in Sir E. Barnes' sociable through the far-famed cinnamon gardens, which cover upwards of 17,000 acres of land on the coast, the largest of which are near Colombo. The plant thrives best in a poor, sandy soil, in a damp atmosphere; it grows wild in the woods to the size of a large apple-tree, but when cultivated, is never allowed to grow more than ten or twelve feet in height, each plant standing separate. The leaf is something like that of the laurel in shape, but of a lighter color; when it first shoots out it is red, and changes gradully to green. It is now out of blossom, but I am told that the flower is white, and appears when in full blossom to cover the garden. After hearing so much of the spicy gales from this island, I was much disappointed at not being able to discover any scent, at least from the plants, in passing through the gardens; there is a very fragrant-smelling flower growing under them, which at first led us into the belief that we smelt the cinnamon, but we were soon undeceived. On pulling off a leaf or a twig you perceive the spicy odour very strongly, but I was surprised to hear that the flower has little or none. As cinnamon forms the only considerable export of Ceylon, it is of course preserved with great care; by the old Dutch law, the panalty for cutting a branch was no less than the loss of a hand; at present a fine expiates the same offence. The neighborhood of Colombo is particularly favorable to its growth, being well sheltered, with a high equable temperature, and as showers fall very frequently, though a whole day's heavy rain is uncommon, the ground is never parched. *Bishop Heber.*

MODE OF MARKING SHEEP WITHOUT INJURY TO THE WOOL.

An English writer gives the following: Mark on either side of the *nose* of the sheep, the initals of the owner's name, and any number which he may choose to designate the particular sheep, by means of a small iron letter or figure about an inch long; which being dipped in common oil colors, mixed with turpentine to dry them more readily, is placed on the part described, and will continue until the next shearing season. The process is easy, and will give the animal no pain; the marks cannot be readily obliterated, which is not the case with tattooing or cauterizing.

MUNROE & FRANCIS'

ADVERTISEMENT

OF

NEW BOOKS.

☞ *The Eight Books, first enumerated, which are mostly copy-rights, will be published in December.*
☞ *The Nine, last enumerated, are now published.*
☞ *Orders from Booksellers will be promptly attended to, and the works furnished cheap.*

I. THE PEARL—being the First of an Annual Present for youth. An original work, embellished with six engravings, bound in silk, and other fancy bindings. By the author of many approved works for children.

II. THE MIRROR—or Eighteen Juvenile Tales and Dialogues, after the manner of Berquin. By a Lady of Philadelphia. With ten engravings.

"This little work is on the plan of Berquin's Children's Friend, and consists of original stories and dialogues.

"There are many striking points of dissimilarity between the habits and manners of the children of America and those of England, to which country we have hitherto been indebted for nearly all our juvenile books of amusement. These books, excellent as most of them are, abound in allusions and localities which are often unintelligible to their young readers on this side of the Atlantic. The writer of these pages has endeavored to compose a work essentially *American*, in every sense of the word, and with reference to the ideas of American children and to the manners in which they are educated. Some of the incidents were suggested by real facts, which have come under the personal knowledge of the author. The characters are such as are not unfrequently met with in juvenile society, and many of her youthful readers will probably see themselves reflected in the Mirror which she offers for their instruction and amusement."

III. THE YOUNG AMERICANS—or an account of a Voyage to Europe, by a family consisting principally of children. By the author of THE MIRROR. This work is designed for Juvenile Readers, and is entertaining, and different in many respects from the generality of Books of Travels. The author having lived a number of years in England, and having friends now in that country; is enabled to give such information as cannot fail to be amusing and instructive to her readers.

IV. GODFREY HALL—or Prudence and Principle, illustrated in the conduct of two young ladies, brought up under the care of Lady Godfrey. This work will be bound in a handsome style, for a New-Year's present, and will be of intrinsic value to young ladies from 13 to 18 years old.

V. STORIES FROM ROMAN HISTORY—with eighteen designs on wood; being the most interesting parts of the events that occured in Rome, condensed for the instruction of children.

VI. THE YOUNG BOTANIST—or a Sketch of the Life of Linnæus, particularly of his youth; a most interesting work for Children. "There are few we believe, who are acquainted with the uncommon events that marked his course, and the many difficulties he had to contend with; or who have any idea of the persevering industry which he pursued his object, until every obstacle gave way, and success and prosperity crowned his labors; and in the present day, when botany may be reckoned among fashionable students, it is singular that the Life of Linnæus should be so little known."

VII. THE YOUNG CADET—or Henry Delamore's Voyage to India, his Travels in Hindostan, his Account of the Burmese War, and the Wonders of Flora. By Mrs. Hofland.

"——— Prepare thyself,
The bark is ready, and the winds at help,
The associates tend, and every thing is bent
For India."

VIII. STORIES FOR EMMA—being a Series of Easy Reading Lessons, with the syllables divided. By the author of THE MIRROR. "These Stories, twenty-five in number, were originally written for the amusement and instruction of a little neice, about four years old, and who had great pleasure in hearing them read to her. They are now revised, and the syllables divided, with a view of rendering them useful to children who have just got through the reading lessons in the Spelling-Book."

IX. RECOLLECTIONS OF A BELOVED SISTER—interspersed with Reflections addressed to her own children. By the author of "Little Sophy." "It presents a true and faithful picture of a delicate and high-minded female, exposed in very early life to the dangers of the world, yet treading all its intricate mazes with a firm step and upright demeanor, and escaping unhurt from its innumerable perils, though unsupported by any other arm than *His*, who has said, "leave thy fatherless children, and let thy widows trust in me."

X. PRIVATE HOURS—by the author of "Conversations on Common Things," "Evening Hours," &c. A little Manual of Daily Devotion, printed and bound in a neat and handsome manner; suitable for presents.

XI. EUGENE AND LOLOTTE—an interesting relation of the adventures of two young French Orphans, expelled from France, in the time of the Revolution, with an uncle who afterwards died in Germany, leaving them friendless in a strange country. An interesting little story.

XII. The Second Edition of SEVENTY-FIVE RECEIPTS—for making Pastry, Cakes, and Sweetmeats. By a Lady of Philadelphia. With a series of miscellaneous Receipts for Dishes in use at Supper Parties: also, a complete List of Weights and Measures, whereby weight can be ascertained by measure; which will be found very convenient, preventing the want of scales, and saving much time during the operations of preparing any kind of pastry. This work, if need were, can be fully recommended by many accomplished housewives, as one of the best directors for the preparation of pastry that has yet appeared—and it is particularly recommended to young ladies about commencing house-keeping, and to all lovers of delicate and rich cakes, puddings, and sweetmeats, as an infallible guide to have them made with judgment, taste and flavour.

XIII. GERMAN POPULAR STORIES—New Series, by the Baron Grimm. With nine copperplates, designed by the inimitable Cruikshank, to illustrate the following stories:—The Goose Girl. The Blue Light. The Young Giant. The Tailor and Bear. The Pee Wit. Cherry and the Frog Bridge. The Elfin Grove. The Nose a mile long. The First Part may also be had, which is published without pictures.

XIV. A New Edition of FAMILIAR TALES FOR CHILDREN—being thirty entertaining little stories, with pictures, divided into nine books, at 6 cents each—or 50 cts a dozen. Done up in a neat manner.

XV. The Second Edition of THE HOUSE SERVANTS' DIRECTORY—or a Monitor for Private Families; comprising hints on the arrangement and performance of Servants' Work, with general rules for setting out Tables and Sideboards in first order. The art of Waiting in all its branches; and likewise how to conduct Large and Small Parties with order; with general directions for placing on Table all kinds of Joints, Fish, Fowl, &c.; with full instructions for cleaning Plate, Brass, Steel, Glass, Mahogany; and likewise, all kinds of Patent and Common Lamps; Observations on Servants' Behaviour to their Employers; and upwards of 100 various and useful Receipts, chiefly compiled for the use of House Servants, and identically made to suit the Manners and Customs of Families in the United States. With Friendly Advice to Cooks and Heads of Families. By ROBERT ROBERTS. With particular directions for burning LEHIGH or SCHUYLKILL COAL, written by a New-York Gentleman.

The publishers are so well convinced of the utility of this work for all Domestics, that they offer but one, out of many recommendations which they have received of its great merits, and this is from the late Gov. Gore of Massachusetts, in whose family the author lived for a long while as a servant.

"I have read the work attentively, and think it may be of mch use. The directions are plain and perspicuous; and many of the receipts I have experienced to be valuable. Could servants be induced to conform to these directions, their own lives would be more useful, and the comfort and convenience of families much promoted. Consider me as a subscriber for such number of copies as six dollars will pay for, and I think that many more would be subscribed for in Boston."

XVI. The Third Edition of THE STORY TELLER—a collection of original tales, calculated to lead the youthful mind to the love of Religion, Morality, and Virtue. A very interesting little work, of which this is the fourth edition. It contains twenty-six stories, namely:—The Life of a Horse, supposed to be written by himself. Benevolence Rewarded. The Wounded Bird. Ingratitude Punished. The Gunpowder Accident. The Faithful Dog. The White Pony. The Blind Man. False Honor. The Foundling. A Winter Evening. The Negro Boy. Look before you Leap. Indolence Cured. The Pedler.—Lieutenant Hardy. The Miser. The Interview between a town and country Boy. Pride in a Young Girl. The Sailor Boy. Trifle Not. The Parrot and Robbers. Cruelty to Animals. The Spoiled Child. The Passionate Boy.

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